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Watches and Fine Jewelry, Silver and Plated Ware of every description. Next door to the Post Office. MIDDLEBURY, VT. 711

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in Books, Stationery, Artists' Materials, Magazines, Newspapers, Pictures, and Picture Frames. Brewster's Block. MIDDLEBURY, VT. 111

A. J. STYLES, Photographer, Op-
posite Post Office. Pictures of all kinds made in the most perfect manner. Frames, in Gilt, Black, Walnut and Rosewood. Albums in all varieties. S. H. Styles, Burlington, Vt.

VERMONTERS, at home and abroad
should send for the Catalogue of 500 Stereo-
scopic Views of Vermont Scenery, to A. F. STYLES, Burlington, Vt. 211

KNAPP & CLARK, Real Estate
Agents. Parties desiring to sell or purchase real estate will find it to their advantage to call on us. We have already secured several desirable houses and lots at our disposal which we shall be happy to show purchasers. IRA W. CLARK'S Law Office, 151 MIDDLEBURY, VT.

DOORS, SASH & BLINDS. The
subscribers would give notice that they are prepared to fill orders on short notice for all sizes and styles of Doors, Sash and Blinds, from thoroughly seasoned and kiln dried lumber. We also keep constantly on hand a large stock of ready-made cornice and trimmings. A large stock of Lumber constantly on hand. HOWDEN, BOS-
WORTH & CO., Bristol, Vt. 4911

NEW GRAIN AND FEED STORE
The Subscriber will keep constantly on hand
OATS,
FLOUR,
BRAN,
MIXED FEEDS,
OIL MEAL,
BUCKWHEAT FLOUR,
INDIAN MEAL,
FLOUR OF BONE,
And various other articles. Will sell at small margin from cost, for cash. V. V. CLAY, 111 MIDDLEBURY, April 17th, 1868

Middlebury Register.

VOL. XXXIII MIDDLEBURY, VT., TUESDAY, JUNE 30, 1868 NO. 14

LANGWORTHY & BOND.

Would announce to the public generally that they have returned from market with a very choice stock of

NEW GOODS!

consisting of

DRY GOODS,

DRESS GOODS, BRILLIANTS, MUSLINS, (plain and figured) Cambrics and Lawns, Bleached and Unbleached Cottons, Denims, Striped Ticks, Balmain and Hoop Skirts, Linen Goods, Table Spreads, Hosiery, Gloves, &c. &c.

GROCERIES & PROVISIONS,

SUGARS, TEAS, COFFEES, MOLASSES, Raisins, Rice, Spices, Starch and Corn Starch, Cream Tartar, Soda Saleratus, Soap, Candles, Kerosene Oil, Tobacco, &c. Flour, Pork, Lard, Fish of all kinds, Butter and Eggs. Dried Apples, Beans, Vinegar, &c. &c.

READY-MADE CLOTHING,

A larger, cheaper, and better variety than ever offered in this place

GENTS' FURNISHING GOODS,

HATS & CAPS, (a large variety) Linen, Cotton and Flannel Shirts, Linen and Paper Shirt Fronts, Ties, Bow, Scarfs, and Knobs, Paper Collars and Cuffs, (large variety), Gloves, Hose and Hosiery, Traveling Bags, Umbrellas, Overall Work, Fracks, &c. &c.

Please call and examine our stock and we can easily convince you that we are selling the above named goods and many others at

EXTREMELY LOW PRICES!!

COUNTRY PRODUCE

always taken in exchange for Goods.

H. G. LANGWORTHY. FRANK A. BOND.
Middlebury, May 11th, 1868. 71

SPRING AND SUMMER STYLES FOR 1868.

JUST RECEIVED.

WM. SLADE,
Having just returned from New York offers for sale at Low Prices the largest and best assortment of

MILLINERY & FANCY GOODS,

ever brought into this County.

Hats and Bonnets,
The Latest Styles Ribbons,
Flowers,
French Flowers,
Blond Flowers in colors,
Frosted Laces, &c.

I have also a large lot of

DRESS & CLOAK TRIMMINGS,

Bolton Fringes and heading to match, Dress Buttons, silk and jet, Real Cherry Laces, Gimp Laces, Thread Laces, Velvet Ribbons, &c.

I would not forget to mention that I have received this day a fine assortment of Summer Sackings and a good line of White Gingham, Checked, and Drilling, &c. Hosiery by the doz. or single pair. Summer Gloves, in kid, and Laid Thread, a large line of Linen Collars and Cuffs, also, Embroidered Sets and Real Thread Laces, Collars, Linen, Flannel, Corsets and Binding patterns; also

LADIES' TRAVELLING BASKETS,

In Zephyr Work etc. WE CANNOT REPEAT! Ladies, don't forget that SLADE'S is the place to visit

REAL HAIR SWITCHES,

to match all shades of hair. Hair Brails, Puffs, Platts and Curl, Soap, Perfumery

I hope the Ladies will not forget that I keep constantly on hand

FANCY HEAD DRESSES AND DRESS CAPS,

All the above articles I offer Cheap for Cash, and during the holidays for past-timers I solicit a continuance of the same. WM SLADE, 411 Middlebury, April 29, 1868.

FOR SPRING TRADE OF 1868.

10,000 ROLLS OF

PAPER HANGINGS,

Including

Browns, from 8 to 12 cts
Blacks, from 10 to 20 cts
Past Green, from 25 to 35 cts
Fast Green, from 40 to 50 cts
Gilt and Gold, from 50 to 1.25 cts

3,000 YARDS OF

CARPETING,

Comprising Hemp, Dutch, Ingrain, Three-Ply Ingrain, Carpets, Brussels, &c., &c., all prices.

CROCKERY—A LARGE STOCK,

comprising some of the best patterns of White Granite and C. m. Ware, also a large and very full stock of latest and best styles of

AMUSEMENTS.

At the Addison County Conference of Congregational churches, recently held at Salisbury, the remarks of Henry Lane, Esq., in the discussion on "Popular Amusements," were requested for publication in the *Middlebury Register* and the *Vermont Chronicle*, and we give them as follows:

What amusements may Christians properly countenance and indulge in? The necessity of amusement, is admitted by almost every one. They are admitted to be needful for the healthy growth of both body and mind. Life should not be an unintermitted scene of labor and gravity. There should be seasons of indulgence in active amusements, sports and recreations, has been given us for the purpose of promoting health and strength, they are natural and proper, it is in obedience to a natural propensity. God formed every faculty of pleasure and has surrounded us with the materials to gratify the appetite of the eye, the ear, and every sense. We ought to view amusements, so long as kept within the bounds of moderation, as consistent with a providential design and should give our warmest approval to those recreations and general amusements, that will exercise and educate the physical, as well as the mental powers, and these amusements should not terminate with youth. They are of great importance to health, to relieve the tasked muscles and tired brain in advanced middle life. Labor or study should be suspended only that after intervals for amusements they may be the more successfully resumed. With these objects in view, it is no waste of time, involves no degradation or inferiority, they are in no sense an immoral or irreligious act. Christians ought, all other things being equal, to be most cheerful. Our religion should be a cheerful religion. There is not one source of happiness which it does not authorize. I know there are some Christians who represent religion as shrouded in gloom and covered with sorrows, and who would have every candidate for admission into the church, leave all children, wife, and cheerful friends, without. This I do not believe in. I believe in a cheerful religion, and that Christians should not despise amusements. Mistakes here, keep many Christians out of the church. Let young Christians bring all their bounding spirits, all the dew and freshness, and gladness of their youth, to the Lord and into the church. Why should they not, they are made in the very image of God, their worthfulness came from him, just the same as the angels. The riches, the beauty, and the merry song in their proper place, are acceptable to Him, as well as a broken and contrite heart. Who has a right to be more happy than he who keeps God's commandments? The cheerful, innocent, wit and humor, whether it belongs to young people or old, God is not the God of the dead, but of the living, not of the sorrowful only, but of the rejoicing. Are all amusements innocent and lawful to the Christian? I think not, and if not, what are the pure pleasures, and what the impure? What is a safe rule for Christians to observe in deciding on the proper amusements for themselves and their children? I think it should be this: Avoid those that stimulate the passions, and corrupt the morals and conscience. Indulge only in those that make the body healthier or the mind clearer and the heart purer, those that, in conformity to the precepts to the decorum of Gospel morality. But of those amusements that are healthy and proper, such as fishing, hunting, gaming, skating, music, painting and drawing, &c., that which may be indulged in with safety to the soul, may be salutary and pleasing to me. The effort to drop a fly over a trout's mouth, may require of you a nervous concentration, more exhausting than any physical or mental labor, while to me it might be the most salutary recreation I could have. You may have such a perfect delight for music, as to spend every spare moment in this innocent and elevating pleasure, while to me, if I had no taste for it, I might go to it as an unprofitable duty, and to my task, and the music so sweet, and pleasing to you, might be harsh to my ears. We are differently constituted, and should be very slow to condemn in another, that which to him is pleasing and proper because we may have no relish for the same pleasures. I do not propose to speak of those amusements which I think proper for Christians to countenance, but only of some of those that I think they should discountenance. There are many amusements that belong to the same class, and should be alike discountenanced. The church to which I belong, the church in Cornwall, has a reading like this.

Rule 24th. Church members ought not to engage in dancing, gaming, or card playing, nor to be absent from church, or to do anything which may fairly be construed as countenancing such practices.

Of these sources of amusements, will I speak. First as to dancing. I think it is an amusement as generally practiced, that should be discouraged and discountenanced by every Christian, for these reasons, First for the waste of time. One evening dance will give the wish to go again, you go twice, and you will wish to go again, and again, until you are seized with a restlessness, and craving to go, until your desires become a passion, and not only the time consumed in the preparation for a dancing party is wasted, the time consumed in the dancing itself, but the time of the time afterwards. The morning following, being heavy and stupid, you will waste the day will be confounded, duties poorly executed, or deferred, habits of laziness and idleness, will ensue. It is not only a waste of time, but there is a waste of thought upon it, a waste of money in the extravagance of dress, an exhaustion of strength, an exposure of health. But these are the lesser objections to the dance, the chief objection is that I would urge against the dance is this, that it, unlike any other amusement, that I know of, stimulates the passions. Passion is the true basis of the popularity of the dance.

Next, as to card playing, what is there to recommend it? It gives no action to the body, it gives no recreation to the mind. You spend one evening with your associates around a card table distributing 32 pieces of pasteboard for many successive times, and when the sport is over what is the result of the three or four hours spent?

Why, only that you can count so much, and another has counted so much. The hours spent have not resulted beneficially to yourself or your neighbor. The however, is not the end usually proposed in card playing. Cards are only the machinery which submits to the laws of chance, and may result in filling my pocket and emptying yours. Card playing is not sufficiently interesting in itself without adding to it the zest of winning or losing any thing but the game. Cards are the most easy and most common game in use for gambling, and when a stake is once played, no game can satisfy without a stake, and when this step is taken with the card player, and it is by no means an unusual occurrence, the mind becomes diseased and unfit for the duties of life. The person reads but little, improves his mind but little. He thinks of nothing else—cares only for this. As his passion for play increases, he grows unsteady and neglects his work; it destroys his industry, it corrupts his taste, destroys all domestic habits and affections.

Card playing should be regarded with the abhorrence which is associated with it by all persons who feel an interest in the young. I know that persons say that card playing is a view amusements, perfectly innocent; this I do not question. But when we speak of these amusements we speak of them as they exist, as generally practiced with the accidents incident to them and with these conditions they are immoral in themselves—they have immoral tendencies. Follow those children through life that are allowed to engage in these amusements at home under the parental roof. Children are inclined to think that what is taught at home, is right, and that which is right at home is right away from home. Let parents encourage dancing and card playing at home, throw around them all the restrictions you please, teach them to avoid excess, to avoid gambling, and the children will think these amusements right. The son brought up in this way reaches years of majority. With his father's blessing and his mother's tears he leaves home and enters for life and independence; he goes to a city, is employed as a clerk in one of the hundreds of establishments that employ clerks. He soon makes the acquaintance of young men of like employment with himself, and after the day's labor is finished, they meet for mirth and social enjoyment—perhaps for an oyster supper. Cards are introduced. Do you play? says one. O yes, says the other, I have been playing since I was a boy. And they play. After a time one proposes to play a game to see who shall pay the expenses incident to the evening's entertainment. The young man hesitates. He is generous; is too polite to spend his money in playing with a party in the game; but, says he, I never meant to gamble. I will do this just to give interest to the game. Next a few nuts or a bottle of wine is staked; at last, a half time in actual money. The young man, just to give interest to the game, thus the incentive step is taken. The imperceptive line that separates what is called innocent card playing and gambling is past. The young man, if gradually led, can do it now. Gain excites him, losses excite him more. Gambling soon seems a different thing from gambling painted by a Christian father, and by this mistake of those young men who are caught playing at home, the training and counsel for many years may be destroyed in a night. The truth is, we are safe from vice when we avoid its appearance, and only then, but a single step separates respectability from gambling and vice. We must keep our eyes on a boundary that we will never pass, and that boundary must be never indulged in any amusements that may tend to corrupting influences.

I am willing to admit that there may be Christians who have reached mature years whose characters are formed and fixed; persons beyond the seduction of gambling, to whom the interest of a game of cards may be an innocent amusement. And I have no doubt that there may be persons of exemplary lives, who if friends that have met for social enjoyment, may be found around the card table in a manner to give no offense to themselves or others, except the example set before the young and those weaker brethren whose characters are not thus fortified and fixed. And although card playing may not result in any corrupting influences upon themselves, yet I think it is their duty to adopt the rule laid down by the Apostle Paul and should say, "Wherefore card playing make us not to offend, if it tends in any way to corrupt the morals of the weak or the young, they should abstain from this amusement."

Take the young lady—the daughter that has been allowed to engage in dancing at home, and who is around the dance all the recreation and restraints you please, there will be times and circumstances that will place her beyond, outside of those restraints. But why do we say the daughter when we speak of dancing? Ah! here is the danger. The daughter, if not even indulged in, must be executed by men and women together. This characteristic belongs to the dance in distinction from every other form of popular amusements. All other amusements may be enjoyed by young men without the benefit of ladies, and by ladies without the presence of young men. And if dancing would be participated in by the sexes separately, it might be innocent and proper. But at the dance you must take the accidents incident to it, and with these conditions it is an amusement immoral in itself. The dance mingles the sexes in such closeness of personal contact as is nowhere outside of the dance tolerated for a moment in respectable society. It is a system of means contrived with great ingenuity to excite the instincts of the sexes.

If an innocent amusement why do not the young men and the young ladies wish to indulge in the dance separately.

A Montreal paper tells a good story of the Catholic archbishop of that See. A military band was given, and the officers appeared before the archbishop to ask him to remove for one night, in their favor, the existing interdiction against the polka. Their petition was heard and politely refused. Entreaty was tried but without success. At last one of them asked his lordship if he had ever seen the polka danced. The archbishop admitted he had not. Having said further praised it as an innocent amusement, they obtained permission to dance in his presence and show him what it was. Having "polked" about the

room several times, they stopped, panting before him, expecting now that he would surely yield to their request, but were disgusted by his permission given in the following words:—"You can dance the polka, that way, with each other as long as you like."

If the young ladies would engage in the dance in that way with each other, I think it might be an innocent amusement, and their desire to indulge in it would not lead them to an excess injurious to themselves.

The truth is, the region of innocent amusements and guilty pleasures border on each other; a single step separates them. If we do not regulate our amusements by principles fixed and settled, if we do not keep our eye on a boundary that we will never pass but leave our sinful hearts to direct us amid the mirth of youthful pleasures, impelled by passion, conscience may swing from its moorings and our virtue, our morals and our religion will slip from us imperceptibly, and will be shipwrecked and lost ere we know it.

HOME BOOK OF WONDERS.—Messrs. H. M. Scott and A. H. Fuller, of Burlington, are agents for "The Home Book of Wonders" published by Brainerd & Sampson, Hartford, Conn.

The author is JOHN LAMARKE ABBOTT.

The book will be sold only by subscription. This work is a description of the wonderful phenomena of nature and the achievements of science and art and is fraught with themes of richest instruction and deepest interest. Especial care has been taken not to stimulate the love of novelty at the expense of accuracy, yet it will be other than "truth is stranger than fiction," and with this advantage, that the narration of realities, possesses an abiding fascination, while imaginary wonders become insipid upon the recognition of their unreality.

The book contains about 800 pages and more than one hundred illustrations, is well and handsomely bound and contains more information relative to the world we live in than many a library of hundreds of volumes. So far as we can judge from a cursory review its descriptions are of rare accuracy. The agent will soon call upon the citizens of this place. Price \$4.75 and \$5.

MEN OF OUR TIME.—Messrs. Scott and Fuller are also agents for Mrs. Harriet Beecher Stowe's new work, "Men of Our Time." This book, containing about 600 pages, with 18 steel engraved portraits, gives a brief review of the lives of an equal number of our most prominent men, including that of President Lincoln and the nominees of the Republican party for the next President and Vice President.

Mrs. Stowe's reputation as a writer will assure every one that this work must be a very interesting and valuable one. Such facts in the lives of all these men are given as the public wish and have a right to know, that is, their public acts. The book is well written, bound in good style, and is a library of information in itself. Sold only by subscription. Price \$3.50, \$4 and \$5.

A NEW VOLUME—THE PICTORIAL PHTHOLOGICAL JOURNAL for July contains portraits of many distinguished Men and Beautiful Women, European and Asiatic Beauties—English, French, German, Russian, Grecian, Swedish, Austrian, Polish, Swiss, Dutch, Turkish, and Japanese; also Lord Brougham, Abbott Lawrence, Zerk Pratt; Peter Von Cornelius; Verdi; Miss Pittsinger; and twelve Roman Catholic Prelates and Priests; Mahomet, and his Religion—"The development Theory," by Prof. Gill Lady Daffery, or the Woman Question; Thirteen National Types of female Beauty; Professional Instruction in Practical Phrenology; Indians and Mountains of Oregon; a French Educator on American Schools; and much other very interesting matter. A new volume begins with this number, only \$3. a year, or \$1.50 for six months. Address S. R. WELLS 389 Broadway New York.

THE UNION PACIFIC RAILROAD is being built more rapidly this year than ever. The word is, "To Salt Lake by Christmas." Six hundred and forty miles are now in running order, and a hundred miles more are nearly ready for the tracks. Brigham Young has five thousand men at work in Utah, and says he is not afraid of the Gentiles. It is probable that the locomotive will go through to the Pacific in 1869 instead of 1870, and will carry along with it an immense train of passenger and freight, now awaiting that happy event. Contrary to the usual experience of railroad companies, the Union Pacific has an abundance of ready money and pays cash for everything. Its First Mortgage Six per Cent. Gold Bonds are eagerly taken throughout the country by parties of sound financial judgment. The sales have already amounted to seventeen million dollars.

"ALL FOR GREEN," is the title of a novel by the Baroness Blaze De Bury, just issued in pamphlet form by Little & Gay, of Boston. This story was first printed in this country in the *Living Age*, and is now published as one of *Living Age Series of Stories*.

Gerrit Smith says that he expects to vote for Grant and Colfax; but that he will vote for Judge Chase if the democrats nominate him.

E. N. Pike, who makes fortunes in the illicit whiskey business at Cincinnati, and loses them in cheap opera houses at New York, is going to construct a race course on the Hackensack and the Passaic rivers. It will be a hard task to build the course and a much harder one to make it pay.

Representative Kelly of Philadelphia is at home, sick, and the other evening received the committee informing him of his nomination to Congress, while lying in his bed, and made them an eloquent speech of response.

POETRY.

The Bewitched Terrier.

Sam Johnson was a cunning man,
Who lived down by the sea;
He owned a rat tan terrier
That stood bout one to three;
And the way that creature chewed up rats,
Was glorious for to see.

One day the dog was slumbering
Behind the kitchen stove,
When suddenly a wicked flea—
A ugly little cove—
Commenced upon his faithful back
With many jumps to rove.

Then up arose that terrier,
With frenzy in his eye,
And wailing long and enough,
To make a touching cry,
Commenced to twist himself around
Most wonderfully spry.

But all in vain, his shape was such—
So awful short and fat—
That though he doubled up himself
And strained himself at that,
His mouth was half an inch away
From where the varmint sat.

The dog set up an awful howl,
And twisted like an eel,
Emitting cries of misery
At every nip he'd feel,
And tumbled down and jumping up,
And turning like a wheel.

Sam Johnson heard the noise, and came
To save his animal;
But when he saw the creature spin—
Upon your back to ent—
He dashed like lightning,
And then began to file.

"The pap is mad enough," says he,
And began in an ax,
He gave the reward terrier,
A pair of awful cracks,
That stretched him out upon the floor
As dead as carpet tacks.

Take warning by this terrier,
Now turned to sausage meat;
And when misfortune's flea shall come,
Beware or you may die in fear.
You can't make both ends meet.

DON'T BE A LOBSTER.—Your lobster, when left high and dry among the rocks, has not sense and energy enough to work his way back to the sea, but waits for the sea to come to him. If it does not come, he remains where he is and dies, although the slightest exercise would enable him to reach the waves, which are perhaps tossing and tumbling within a yard of him. There is a tide in human affairs that casts men into "tight places," and leaves them there, like stranded lobsters. If they choose to lie where the breakers have flung them, expecting some grand billow to take them on its big shoulders and carry them to smooth water, the chances are that their hopes will never be realized. Nor is it right they should be. The social element ought not to be expected to help him who makes no effort to help himself.

AN EXTINCT RACE.—One of the most remarkable races that ever inhabited the earth is now extinct. They were known as the Guanches, and were the aborigines of the Canary Islands. In the sixteenth century pestilence, slavery and the cruelty of the Spaniards succeeded in totally exterminating them. They are described as having been of large stature, but of a singularly mild and gentle nature. Their food consisted of barley, wheat, and goats milk; and their agriculture was of the rudest kind. They had a religion which taught them of a future state of rewards and punishments after death, and of good and evil spirits. They regarded the volcano of Teneriffe as a punishment for the bad. The bodies of their dead were carefully embalmed, and deposited in catacombs, which still continue to be an object of curiosity to those who visit the islands. Their marriage rites were very solemn, and before engaging in them the brides were fattened on milk. At the present day these strange people are totally extinct.

THE DEATH OF KING THEODORE.—A French traveler in Abyssinia, not friendly to the recent English expedition, writes to the Paris papers the following account of the death of King Theodore:

"Theodore did not commit suicide. Having witnessed the destruction of his army, and having searched death in vain amid ball and shell, when he saw the head of the enemy's columns crown the breach, he understood that his last hour was come; he saw that resistance was impossible, and that he was about to be made prisoner. This reflection made him roar. If the English captives had been still in his power, their death would have been certain. In a fit of fury, or rather madness, he ordered their extermination, forgetting that they were free in the English camp. On seeing his power fleeing from him with the blood of his soldiers, contemplating his empire destroyed, his dynasty overturned, his reign finished, two streams of tears coursed down his cheeks; the muscles of his face and chest were contracted with pain, and his limbs withered in mute despair. His bitter sufferings lasted some for many of his crimes. Two of his body guard, pistol in hand, stood silently waiting his order. He gave his will to one, and crossing his arms over his breast he prayed; then with a hollow voice he repeated several times, 'Ethiopia! Ethiopia! my wife! my children!' The gate trembling under the blows of the assailants, was giving way. Proudly raising his head, Theodore drew his sword to perish like a European. 'In the bosom of the Trinity said he to the guardsman, fire.' They both aimed at his head, but the courage of one failed, and his arm fell inert. The other obeyed, and his bullet broke the skull of Africa's bravest warrior.

Onward, right onward,
Into the Valley of Death,
Rode the Six Hundred.

But larger, by hundreds multiplied into millions, than the doomed band who rode to swift destruction in "Tempest's" poem, is the great avalanche of unhappy men who are rushing to untimely graves followed by the guano of dyspepsia. This is all wrong, and should cease. Plantation Bitters, the great Stomachic Pain Killer, cures Dyspepsia, Heartburn, Headache, Vertigo, Dizziness, and all symptoms of Indigestion, as it is known for Langner, Lassitude, great Weakness and Mental Depression, they have a most wonderful effect.

And bri** or pithy—pay your Printer.

ANECDOTE OF GENERAL GRANT.—During the campaign of 1861 several privates were engaged in unloading barrels of "salt horse" from a transport at City Point, and were in charge of a Lieutenant of a New York Regiment, who took every occasion to show his authority.—To one of his abusive remarks one of the privates made reply, whereupon the Lieutenant administered severe kicks to the offender who offered no resistance, but continued on with his work. A short thick set man, wearing a rather seedy officers' cloak, who had been standing by for some time, hereupon threw off his cloak and coat and proceeded to help unload the transport.

After the task was accomplished, the officer donned his coat and cloak and asked the Lieutenant, in very civil terms his name and regiment:—

"Lieutenant—, of the—
New York Vols. By what authority do you ask?

"Report yourself immediately to your Colonel under arrest,